

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Hameem*[1].	حم ﴿١﴾
2. Descending[2] (*of*) The Book (*is*) from Allah The Mighty The Omniscient.	تنزيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعزيزِ ٱلْعَليمِ ﴿٢﴾
3. Forgiver [*He*] (*of*) the offense and Accepter [*He*] (*of*) the repentance; severe (*in*) the punishment [*He*] (*is*) possessor (*of*) *attaw'le*[3] (*munificence/ wealth/ resources*) [*He*], no an *elaha* (*a deity*) except Him; to Him (*is*) the destiny.	غَافِرِ ٱلذَّنْبِ وَقَابلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ لَآ إِلَٰهَ إِلَّا هُوَ إِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾
4. Not dispute in Allah's *Aya'te*[w] (*Qur'anic statements*) except whom[r] unbelieved they[z]; so let not deceive you[g] their transpose[4] in the *bela'de* (*country/ region*).	مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُواْ فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَٰدِ ﴿٤﴾
5. Denied-she[y5] before them *Noohen's* (*Noah's*) people and the parties of after them; and purposed-she[y] every *Ummaten*[w] (*people/ community*)[w] by their messenger to take[6] him; and disputed they[z] by the falsehood[x] to refute by it[x] the right[x]; so I took them; so how [was] [*My*] punishment[7].	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَٰدَلُواْ بِٱلْبَٰطِلِ لِيُدْحِضُواْ بِهِ ٱلْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾
6. And like *tha'leka* (*afar-that-it/*)[x] righted-she[y] your[t] Lord's word-she[y] on whom[r] unbelieved they[z]; verily they (*are*) The Fire's[w] companions.	وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓاْ أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٦﴾
7. Who they[z] bear The *Arshe*[8] (*Kingship-Throne*) and who[p] (*are*) around it[x] *yousabbehona*[9] (*he-they say*: *subhana Allah*) by their Lord's praise and they[z] believe by Him and *yastaghferona* (*they*[z] *seek forgiveness*)[10] for whom[r] believed they[z]: our Lord, You[h] widened[11] (*included/ subsumed*) everything a mercy[w] and omniscience; so let-forgive [*You*[s]] for whom[r] repented they[z] and *ettaba'a* (*closely-followed*) they[z] Your[t] path; and let-preclude them [*You*[s]] the *Jaheeme's*[12] (*intensely-blazing Fire*[w])'s torment.	ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُواْ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا فَٱغْفِرْ لِلَّذِينَ تَابُواْ وَٱتَّبَعُواْ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ﴿٧﴾

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[1] See the *Lexicon* attached to this *Translation* for a commentary on this.

[2] The word "تنزيل" has *several meanings, among them*: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See التاج!

[3] The word "*attawl*" does *not* have an *exact* English *equivalent per se*! It *generally* means: *wealth, resources* and *munificence*!

[4] The word "تقلبهم"= "*their transpose*," means their *betaking* themselves *uninhibitedly moving*!

[5] The word "كذّبت"= denied[W] is in reference to the "people," which is جمع تكسير= *broken plural* in Arabic; so its reference must be *feminized*, as indicated by the "ت" in "كذّبت!"

[6] That is to punish him!

[7] The speaker's pronoun "ي" in "عقاب," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or for *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[8] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

[9] The word "*yousabbehona*"= *he-they say*: "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

[10] The word "يستغفرون" = "يطلبون الغفران" = "[*they*] *seek forgiveness*!" In English there is *no seemly way* to say: "يستغفرون" *per se*! So I settled for saying: "[*they*] *seek forgiveness*!"

[11] The word "وَسِعَت" = "included" means *is already broadened* to contain/encompass!

[12] The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See الراغب!

8. (*O*), our Lord: and let-admit them [*You*[s]] *Adn's* (*Eden's*)[13] Paradises [w]/Gardens [w] which [u] You [h] promised them and who[p] *ssalaha*[14] (*who had obliged by a divine criteria*) of their fathers and their spouses (*wives*) and their progeny[w]; verily You[g] You[s] The Mighty The *Hakeem*[15] (*infinite hekmah*[16] *Possessor*).	رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٨﴾
9. And let-preclude them [*You*[s]] the *sayye'aa'te*[w] (*demeritorious-deeds*) [w] and whom [r] [*You* [s]] preclude the *sayye'aa'te* [w] then-day, so *qad* (*already and affirmatively*) *ra'hema*[17] (*had mercy-given*) him You[h]; and *tha'leka* (*afar-that-it/*) [x] (*is*) the win the great.	وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُۥ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾
10. Verily who [r] unbelieved they [z] (*to be*) called they [z]: surely Allah's abhorrence (*is*) bigger than your [n] abhorring your [n] selves [w] *edh* (*when/while*) you [z] (*are being*) invited to the belief then you[z] [unbelieve].	إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنَادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ فَتَكْفُرُونَ ﴿١٠﴾
11. Said they[z]: (*O*), our Lord [*You*[s]] deadened[18] us twice and [*You*[s]] quickened us twice then we confessed by our offenses; so is to a *khorojen* (*an egress*[x]/*return*[x] *to worldly life*) of a path.	قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾
12. *Tha'lekum* (*collective-afar-that*)[x] because verily it[x] if (*had been*) invoked Allah alone, unbelieved you[c]; and *en* (*if*) (*to be*) partnered (*other deities*) by Him you [z] believe; so the rule (*is*) for Allah, He (*is*) The *Aa'leyo* (*High beyond description*), The *Ka'beero*[x] (*Big beyond comparison/comprehension, Predates/Antedates all things*).	ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ ﴿١٢﴾
13. He Who shows you[b] His *Aya'te*[w] (*miracles/signs/proofs*) and *younazzelo* ([He] *iteratively descends*) for you[b] from the Heavens [w] a *rez'qan*[x] (*rain*) [x]; and not reminisces except who[p] *youneebo*[19] ([*he*] *iteratively return-penitent*).	هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾
14. So let-invoke you [z] Allah faithfully for Him the religion, and albeit disliked the unbelievers.	فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿١٤﴾

[13] The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of Paradise! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a *prophet*, *seddique*, or martyr!

[14] The word "صلح"="*salaha*" (1) it's "فعل ماض لازم" = an *intransitive verb*, and a *past tense* that is we are dealing *not* with a *transitive* verb, "أصلح!" And (2) "صلح" is very difficult to *exactly define*, let alone translate, as the *criteria* could *differ* among different *people* and different *eras*! However, a "*divine criterion*," such as the "*Pillars of Islam*" or any such criterion which is *Allah sanctioned* would do! Any "righteous" work done according to, say, *secular* criteria will *not* avail in this *respect*, as *this respect requires belief in Allah and His Criteria*! There are many *Ayat* that emphasize: "…*while he* (*is*) *a believer*!" For e.g.: "And whoever works the righteous works [w] of a male or a female while he (*is*) a believer, then those they[z] enter the Paradise, [w]" (S4:124).

[15] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[16] See the *Lexicon* attached to this *Translation* for "*hekma*!

[17] The word "رحمة" = "*mercy*" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "perhaps you (*had*) mercy-given-him," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps you were mercied*," which cannot be said in correct English, as there is no such word as "*mercied*!"

[18] The word "أمات," in "أمتَّنا" is the transitive verb to deprive of life! See *Merriam Webster's Unabridged Dictionary!*

[19] The word "ينيب" from "أناب" = "رجع مرة بعد مرة," meaning: *iteratively returned penitent*! See الهادي و الراغب!

15. *Ra'feeo* (*Multitudinous Superior/ Upgrader*)[20] (*of*) the ranks[w] [*He*]; the *Arsh's*[21] (*Kingship-Throne*) Possessor; He casts[22] *ar-Rooha*[23] (*The: Qur'an, revelation, Arch Angel Gabriel*) of His command on whom [r] He wills of His *eba'de* (*worshippers/ submitters/ slaves*) to warn (*about*) the *tala'qe* (*meeting*) Day.	رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ﴿١٥﴾
16. Day they (*are*) apparent, not hides on Allah of them a thing; for Whom [a] (*is*) the proprietorship today; for Allah The One, The *Qahha're* (*Ever/ Stout Subduer*).	يَوْمَ هُم بَٰرِزُونَ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾
17. Today (*to be*) requited every self [w] by what [*it* [w]] earned-she [y]; no injustice today; verily Allah (*is*) swift (*in*) the account.	ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ لَا ظُلْمَ ٱلْيَوْمَ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٧﴾
18. And let-warn them [*you*[s]] (*about*) the *A'zefa'te*[w24] (*She-imminent-Resurrection Event*) [w] Day, *edh* (*when/ while*) the hearts (*are*) *lada*[25] (*directly at/ by*) the larynxes suppressor; not for the *dha'lemeena*[26] (*injustice-doers*) of a *hameemen*[27] (*affectionate friend*) and nor an intercessor (*to be*) obeyed.	وَأَنذِرْهُمْ يَوْمَ ٱلْءَازِفَةِ إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَٰظِمِينَ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾
19. [*He*] knows the treachery[w] (*of*) the eyes[w28] and what conceals the chests.	يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾
20. And Allah judges by the right; and who [r] they [z] invoke of lesser than/without Him not judge they[z] by a thing; verily Allah, He (*is*) The *Sameeo*[29] (*The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer*), The *Basseero* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).	وَٱللَّهُ يَقْضِى بِٱلْحَقِّ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ بِشَىْءٍ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٢٠﴾
21. Have [and] not treaded they[z] in the Earth[w] then see	۞ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟

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20 The word "رفيع" could mean: (a) *Superior, no thing above Him*, or (b) "رفيع" the *intensive* form of "رفع," and "رفيع" means "على وزن فعيل بمعنى رافع!" See القرطبي!

21 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

22 That is in the sense of: *bestow* or *confer*!

23 It is stated in "اللسان" for the word "*ar-Rooh*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "*guardians*" *over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*!

24 The word "*Aazefah*" is *singular, feminine, subjective noun*, meaning *imminent* with *no* English equivalent *per se*! It is a synonym for the *impending Day of Judgment*, in Arabic يوم القيامة, which is *feminine*!

25 The word "لدى" from "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer spatially and more specific*! So *lada* = "*directly at/ by*" seems to indicate such *closeness*! See اللسان!

26 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

27 The word "حميم" in Arabic is a *paradoxical* term, meaning "*cold*" and "*hot*" or "*very cold*" or "*very hot*!" However, in Arabic *tongue* expression: "الصديق الحميم" = "*very close* friend, a *true* or a *cherisher* friend; or a friend who is *very loyal*, and *feels compassionate and sympathetic* towards his friend!" I do not like to use: "*intimate*" as this word is rather *suggestive* of "*sexual*" closeness (intimacy), by its *own definition*! You can tell I am fumbling to describe "الصديق الحميم," as the English language does *not* seem to lend itself to *linguistic precision* as compared to the *Arabic* language! So for "الصديق الحميم," I am settling for: "*true, cherisher, compassionate and sympathetic friend, mutually affectionate*" and for short: "*mutually affectionate friend*!"

28 The expression "خائنة الأعين" = "*treacherous-eyes*" means those eyes that *stealthily look* or *gaze* at what they should *not* look or gaze at!

29 See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*" = "المُسمِع!"

they[z] how [was] consequence[w] (*of*) whom[r] they[z] were of before them; they[z] were, [they][30] harder than them a strength[w] and effects/traces in the land[w]; then took them Allah by their offenses and not [was] for them from Allah of a preventer.	كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْ ۚ كَانُوا۟ هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ٢١
22. *Tha'leka* (*afar-that-it/*)[x] (*is*) because verily they were[w] *ta'atey*[x] (*approaches/ comes to*)[x] them their messengers by the evidences-she[y] then unbelieved they[z]; so took them Allah; verily He (*is*) strong, severe (*in*) the punishment.	ذَٰلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَكَفَرُوا۟ فَأَخَذَهُمُ ٱللَّهُ ۚ إِنَّهُۥ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ٢٢
23. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya'te*[w] (*miracles/ signs/ proofs*) and an authority[x] manifester[x].	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ٢٣
24. To Pharaoh and *Hamana* and *Qaroona*; then they[z] said: a magician *kaththabon* (*ever/ stout liar*).	إِلَىٰ فِرْعَوْنَ وَهَٰمَٰنَ وَقَٰرُونَ فَقَالُوا۟ سَٰحِرٌ كَذَّابٌ ٢٤
25. Then *lamma* (*when/ whence*) [*he*] came (*to*) them by the right from *enda* (*by munificence of/ by Rule of*) Us, they[z] said: let-kill you[z] sons (*of*) whom[r] believed they[z] with him and *istahyou*[31] (*you[z] affirmably let live*) their women; and not the unbelievers' scheme except in a waste/misguidance.	فَلَمَّا جَآءَهُم بِٱلْحَقِّ مِنْ عِندِنَا قَالُوا۟ ٱقْتُلُوٓا۟ أَبْنَآءَ ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ وَٱسْتَحْيُوا۟ نِسَآءَهُمْ ۚ وَمَا كَيْدُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ٢٥
26. And said Pharaoh let me kill *Mosa* (*Moses*) and let him invoke his Lord; verily I fear/know[32] that [*he*] substitutes your[n] religion or that [*he*] manifests in the land[w] the corruption.	وَقَالَ فِرْعَوْنُ ذَرُونِىٓ أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ ۖ إِنِّىٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِى ٱلْأَرْضِ ٱلْفَسَادَ ٢٦
27. And said *Mosa* (*Moses*): verily I refuged by my Lord and your[n] Lord from every *mutakabberen*[33] (*haughtiness-practicer*) not believing [*he*] by day (*of*) the reckoning.	وَقَالَ مُوسَىٰٓ إِنِّى عُذْتُ بِرَبِّى وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ٢٧
28. And said a man believer from Pharaoh's *aa'le* (*family-/ house/ kin/ chiefs/ followers*) concealing his belief: do you[z] kill a man that says [*he*] my Lord (*is*) Allah and *qad* (*already and affirmatively*) [*he*] came (*to*) you[b] by the evidences-she[y] from your[n] Lord; and *en* (*if*) *yako* (*surely* [*he*] *is/ be*) a liar then on him (*is*) his lying; and *en yako ssa'deqan* (*always-truth-enforcer*), betides you[b] some (*of*) that [*he*] promises you[z]; verily Allah divinely-aright not whom[p] he (*is*) prodigal/exceeder[34] *kaththabon* (*ever-/ stout liar*).	وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ ۖ وَإِن يَكُ كَٰذِبًا فَعَلَيْهِ كَذِبُهُۥ ۖ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ٢٨
29. O, my people: for you[b] the kingship[35] today, ascenders[36] you[z] (*are*) in the land[w]; so who[r] [*he*]	يَٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ

[30] This [they] is for emphasis!

[31] See the *Lexicon* attached to this *Translation* for the *effect* of the letter س when *added* to a word, as استحيوا!

[32] *Linguistically* the word "خفت" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

[33] There is *no noun* in English for "متكبّر" = *who is prideful/ haughty*! To make a noun= "*haughtiness-practicer*"!

[34] The word "مُسرف" translated as "*prodigal/ exceeder*" here in the sense of *immoderate* in *giving*, *saying* or *doing*! In this, case Pharaoh and his peoples were "lavishers" in their *stubbornness* vis-à-vis the facts or the truth as presented by Moses, peace be upon him! Also, "مُسرف" means according to اللتاج *unbeliever*! I could not find this meaning for "مُسرف" as *unbeliever* except in a single *not* a main entry in اللتاج!

[35] The word "مُلك، بضمة على الميم" has two distinct but supportive meanings: (1) Kingship (of Egypt) and (2) the ownership (of land of Egypt and whatever is on it). Albeit the first (1) implies the second (2)!

succors us from Allah's *ba'se*[x] (*intense torment*)[x] *en* (*if*) [*it*[x]] came (*to*) us; said Pharaoh: not [*I*] show you[b] except what [*I*] see and not divinely-guide you[b] [*I*] except the *rashad's* (*knowledge and strict adherence to what is right*) path.	ظَٰهِرِينَ فِي ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا ۚ قَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ ﴿٢٩﴾
30. And said [*he*] who[r] [*he*] believed: O, my people, verily I fear/know[37] on you[b] like the parties' day.	وَقَالَ ٱلَّذِيٓ ءَامَنَ يَٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ ٱلْأَحْزَابِ ﴿٣٠﴾
31. Like wont/praxis people (*of*) *Noohen* (*Noah*) and *Aaden* and *Thamooda* and who[r] (*are*) of after them; and not Allah wants an injustice for the *eba'de* (*worshippers/submitters/slaves*).	مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۚ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾
32. And O, my people: verily I fear/know[38] on you[b] the mutual summoning day[39].	وَيَٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾
33. Day you[z] flee/diverge retreaters, not for you[b] from Allah of a safeguard; and whom[r] Allah misleads then not for him of a divine-guider.	يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾
34. And *laqad* (*verily, already and affirmatively*) came (*to*) you[b] *Yousifo* (*Joseph*) of before by the evidences[w] then not ceased you[c] in doubt of what [*he*] came (*to*) you[b] by it[x]; until *edha* (*when/whereas*) [*he*] perished said you[z]: never missions[40] Allah from after him a messenger; like *tha'leka* (*afar-that-it/*)[x] misleads Allah whom[p] he (*is*) an exceeder/prodigal suspecter[41].	وَلَقَدْ جَآءَكُمْ يُوسُفُ مِن قَبْلُ بِٱلْبَيِّنَٰتِ فَمَا زِلْتُمْ فِي شَكٍّ مِّمَّا جَآءَكُم بِهِۦ ۖ حَتَّىٰٓ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ ٱللَّهُ مِنۢ بَعْدِهِۦ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾
35. Who[r] they[z] dispute in Allah's *Aya'te*[w] (*miracles/signs/proofs*) by other than an authority *ata*[x] (*descended/came to*)[x] them; enlarged an abhorrence *enda* (*by Rule of*) Allah and *enda* (*by rule of*) whom[r] believed they[z]; like *tha'leka* (*afar-that-it/*)[x] stamps[42] Allah on every heart (*of*) a *mutakabberen*[43] (*haughtiness-practicer*) *jabbaren* (*vigorous compeller/ever contumacious stubborn*).	ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۖ كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾
36. And said Pharaoh: O, *Hamana* let-build [*you*[s]] for me an edifice *la'alla* (*craving currently unavailable deed that/perhaps*) I [*I*] reach the means.	وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِي صَرْحًا لَّعَلِّيٓ أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾
37. Means of the Heavens[w44] so *attale'ao* ([*I*] *ascend-observing*) [to] *Mosa's* (*Moses'*) *elaha* (*deity*); and verily I surely presume him a liar; and like *tha'leka* (*afar-that-it/*)[x] (*had been*) adorned for Pharaoh his ill-work and	أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ

[36] The word "ظاهرين" = ascenders, perhaps and Allah knows best, apparent-prevailers over the Israelites!

[37] See footnote 4901 above regarding *fear/know*!

[38] Ibid!

[39] That is *in the Hereafter* when the *Paradise people* call the *Hell people* and *vice versa* for *various reasons*!

[40] The word "بعث" carries *several meanings*, among them: *sent*, *missions*, *arouse*, *resurrected*, *awaken*, and *prompted*!

[41] The word "مريب" the word "*suspect*" could fit for a *noun* or an *adjective*!

[42] The expression: "stamps on the hearts…" is an Arabic *tongue* expression meaning that *if the hearts were to be stamped* then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

[43] There is *no noun* in English for "متكبّر" = *who is prideful/haughty*! To make a noun= "*haughtiness-practicer*"!

[44] The expression "أسباب السماوات" = "means of the Heavens" is an Arabic *tongue* expression meaning: their ways of ascending to them, observing them, their doors, etc!

[*he*] (*had been*) repelled *a'n* (*off*) the path; and not Pharaoh's connivance except in *tababen* (*bane/ mar/ discomfiture*).	عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ﴿٣٧﴾
38. And said who^{x} [*he*] believed: O, my people *ettabe'aoney* (*let-closely-follow me*[45] *you* ^{z}); I divinely-guide you ^{b} the *rashad's*(*knowledge and strict adherence to what is right*)'s path.	وَقَالَ ٱلَّذِىٓ ءَامَنَ يَـٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾
39. O, my people; verily only this ^{w}, the life ^{w} (*of*) the world^{w}, (*is*) a *mata'aon*[46] (*resource for a transitory worldly delight*) and verily the Hereafter ^{w}, [she] (*is*) the permanent-home^{w}.	يَـٰقَوْمِ إِنَّمَا هَـٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَـٰعٌ وَإِنَّ ٱلْـَٔاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ ﴿٣٩﴾
40. Whoever[*he*]worked a *sayye'aa'tan*^{w}(*demeritorious-deed*)^{w} then not (*to be*) requited [*he*] except its ^{w} like; and whoever [*he*] worked righteously of a male or a female while he (*is*) a believer, then those they ^{z} enter the Paradise^{w} (*to be*) provided they^{z} in it^{w} by other than a count.	مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَـٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَـٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾
41. And O, my people: what (*is*) for me [*I*] invite you^{b} to the deliverance^{w} and you^{z} invite me to The Fire^{w}.	۞ وَيَـٰقَوْمِ مَا لِىٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ ﴿٤١﴾
42. You^{z} invite me to unbelieve by Allah and partner [*I*] (*other deities*) by Him, what not for me by it ^{x} a knowledge; and [*I*] invite you^{b} to The Mighty The *Ghaffa're* (*Ever/ Stout Forgiver*).	تَدْعُونَنِى لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ لِى بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّـٰرِ ﴿٤٢﴾
43. *La'jaram*[47] (*inevitably-right*), verily only you^{z} invite me to it^{x} not for it^{x} a case^{w} in the world^{w} and not in the Hereafter ^{w}; and verily our *maradda* (*forthwith-return*) (*is*) to Allah; and that the exceeders, they (*are*) The Fire's^{w} companions.	لَا جَرَمَ أَنَّمَا تَدْعُونَنِىٓ إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِى ٱلدُّنْيَا وَلَا فِى ٱلْـَٔاخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَـٰبُ ٱلنَّارِ ﴿٤٣﴾
44. So shall remember you^{z} what [*I*] say for you^{b} and [*I*] consign my matter to Allah; verily Allah (*is*) *Basseeron* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*) by the *eba'de* (*worshippers/ submitters/ slaves*).	فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾
45. So precluded him Allah *sayye'aa'te* ^{w} (*demeritorious-deeds*)^{w} (*of*) what they^{z} machinated and *haqa* (*deservedly besieged*) by Pharaoh's *aala* (*family, house, kin, chiefs, followers*) the ill torment.	فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ ۖ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾

[45] The letter "ن" in "فاتّبعون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "فاتّبعون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[46]. The word "متاع"="*mata'aon*" is rooted in the word "متّع," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

[47] The word "لا جرم" means *inevitable-rightly*! See التاج! To make the Arabic "لا" corresponds to the English *counterpart* "not" the "*inevitable*" is legitimately modified to "*not-evitable*" and "rightly" is of course added to it to complete the meaning! Thus, "لا جرم" = "*Not evitable rightly*"= inevitably right!

46. The Fire^{w} (*being*) exposed they^{z} (*are*) over it^{w} *ghodowan* (*dawn-until-sunrise*) and *asheyya*[48] (*night's start or whole night*); and day ups^{w}[49] The Hour^{w} (*it's said*): let-you^{z} admit Pharaoh's *aala* (*family/house/kin/chiefs/followers*) the hardest torment/torture.	ٱلنَّارُ يُعۡرَضُونَ عَلَيۡهَا غُدُوّٗا وَعَشِيّٗاۚ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ أَدۡخِلُوٓاْ ءَالَ فِرۡعَوۡنَ أَشَدَّ ٱلۡعَذَابِ ٤٦
47. And *edh* (*when/while*) mutually argue they^{z} in The Fire^{w} so say the weaklings to whom^{r} *istakbaro*[50] (*they^{z} affirmed their^{n} prideful haughtiness*); verily we were for you^{b} followers, so are you^{f} sufficers *a'n* (*off*) us a lot of the Fire^{w}.	وَإِذۡ يَتَحَآجُّونَ فِي ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُاْ لِلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا كُنَّا لَكُمۡ تَبَعٗا فَهَلۡ أَنتُم مُّغۡنُونَ عَنَّا نَصِيبٗا مِّنَ ٱلنَّارِ ٤٧
48. Said who^{r} *istakbara*[51] *istakbaro*[52] (*they^{z} affirmed their^{n} prideful haughtiness*): verily we (*are*) all in it^{w}; verily Allah *qad* (*already and affirmatively*) ruled [*He*] among the *eba'de* (*worshippers/submitters/slaves*).	قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا كُلّٞ فِيهَآ إِنَّ ٱللَّهَ قَدۡ حَكَمَ بَيۡنَ ٱلۡعِبَادِ ٤٨
49. And said who^{r} (*are*) in The Fire^{w} to Hell's^{w} *khazana'te* (*treasurers/warders*): let-invoke you^{z} your^{n} Lord (*to*) lighten *a'n* (*off*) us a day of the torment.	وَقَالَ ٱلَّذِينَ فِي ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدۡعُواْ رَبَّكُمۡ يُخَفِّفۡ عَنَّا يَوۡمٗا مِّنَ ٱلۡعَذَابِ ٤٩
50. Said they^{z}: has [and] not *tako*[53] (*it^{w} be*) *ta'tey*^{w} (*haps/comes to*)^{w} you^{b} your^{n} messengers by the evidences-she^{y}; Said they^{z}: *bala*[54] (*certainly-not*); said they^{z}: then let-invoke/pray[55] you^{z} and not the unbelievers' invocation/prayer except in a misguidance/waste.	قَالُوٓاْ أَوَلَمۡ تَكُ تَأۡتِيكُمۡ رُسُلُكُم بِٱلۡبَيِّنَٰتِۖ قَالُواْ بَلَىٰۚ قَالُواْ فَٱدۡعُواْۗ وَمَا دُعَٰٓؤُاْ ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٍ ٥٠
51. Verily We surely succor Our messengers and whom^{r} they^{z} believed in the life^{w} (*of*) the world^{w} and day up[56] the witnessers/testifiers.[57]	إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَيَوۡمَ يَقُومُ ٱلۡأَشۡهَٰدُ ٥١
52. Day not benefits the *dha'lemeena*[58] (*injustice-doers*) their apology^{w} and for them (*is*) the curse^{w} and for them (*is*) the ill-home^{w}.	يَوۡمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعۡذِرَتُهُمۡۖ وَلَهُمُ ٱللَّعۡنَةُ وَلَهُمۡ سُوٓءُ ٱلدَّارِ ٥٢
53. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the divine-guidance and We bequeathed Israel's sons the book.	وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡهُدَىٰ وَأَوۡرَثۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡكِتَٰبَ ٥٣

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48 In English there is *no* exact corresponding words for "**غدو**" = "*ghodow*" (grammatically inflected "*ghodowan*) and "**عشي**" = "*asheya*" *per se*! As "**غدو**" means (*dawn-until-sunrise*) and "**عشي**" = "*asheyya*" (*early night or the whole night*)! It must be pointed out *not early evening or evening*, as evening means: "the period of decreasing daylight between afternoon and night, or the period between sunset or the evening meal and bedtime, or a later period or time!" See *The American Heritage Dictionary*, for the meanings as quoted here!

49 There is a *distinction* between "**تقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "**تقف**!" Also the expression "**تقوم الساعة**" is an Arabic *tongue* expression meaning: *enormous happening= Day of Jugment*!

50 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!!

51 Ibid!

52 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

52 *Tako=ta'kon*, shortened for *resoluteness and assertiveness*.

54 The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

55 The word "**دعاء**," has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4)) vocal urging to attain some thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise!

56 The word "**يقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*)!

57 The word "*witnessers*" = "**الأشهاد**" could *also* mean "*the Prophets*," according to some! See **اللسان**!

58 The word "**ظالمين**" = "the injustice-doers," as "**الظلم**" = "injustice!" See the *Lexicon* attached to this *Translation*!

54. A divine-guidance and a reminiscence/remembrance [w59], for the *alba'be's* (*the hearts-intellects staff*)'s possessors.	هُدًى وَذِكْرَىٰ لِأُولِي ٱلْأَلْبَٰبِ ﴿٥٤﴾
55. So *issber* (*let-hold on patiently* [*you*[s]]); verily Allah's promise (*is*) right; and *istaghfer*[60] (*let*-[*you*[s]] *seek forgiveness*) for your[t] offense and *sabbeh*[61] (*let-say* [*you*[s]]: *subhana Allah*) by your[t] Lord's praise by the *aasheyye*[62] (*the early part of night or the whole night*) and the *ebka're*[63] (*a little after sun rise until mid-day*).	فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِيِّ وَٱلْإِبْكَٰرِ ﴿٥٥﴾
56. Verily who [r] they[z] dispute in Allah's *Aya'te*[w] (*messages-/signs/proofs*) by other than an authority [x] *ata'hum* (*accorded to them*), *en* (*not*) in their chests except *kebron* (*arrogation of self-pridefulness*) not they surely reaching it [x]; so *ista'eth* (*let*-[*you* [s]] *affirmably-refuge*) by Allah; verily He, He (*is*) The *Sameeo* (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۙ إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ ۚ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾
57. Surely creation (*of*) the Heavens[w] and the Earth[w] (*is*) *akbaro* (*bigger/antedates compeers*) than the mankind's creation, [and] but most mankind not know.	لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾
58. And not level/even the blind and the *basseero* (*keen: seer/overall evaluator of the facts and their possible consequences*) and who [r] believed they [z] and worked righteous-works [w] they [z] and nor the evil-doer; little surely[64] you[z] reminisce.	وَمَا يَسْتَوِي ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَلَا ٱلْمُسِيٓءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾
59. Verily The Hour[w] (*is*) surely a comer-she[y] no suspicion[x] (*is*) in it[w]; [and,] but most [the] mankind not believe.	إِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾
60. And said your [n] Lord: let-you [z] invoke Me *astajib*[65] ([*I*] *favorably-answer*) for you [b]; verily who [r] *yestakberoona*[66] (*they* [z] *affirm their prideful haughtiness*) *a'n* (*regarding*) My *eba'da'te*[w] (*worship/servility-to-Me*) [w] shall enter they [z] Hell [w] *dakhereena* (*he-they who became contemptible/of no significance*).	وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾
61. Allah, Who made for you[b] the night to repose/quiet you[z] in it[x67] and the day *mubsseran*[x] (*discernment-enabler*) [x]; verily Allah (*is*) surely munificence-possessor on the mankind [and] but most (*of*) the mankind thank not.	ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾

59 The word "ذكرى" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you [g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*Surah* 6: 68).
60 The word "استغفر" = "اطلب الغفران" = "*let-seek forgiveness* [*you*[s]]!" In English there is *no seemly way* to say: "استغفر" *per se*! So I settled for saying: *let-seek forgiveness* [*you* [s]]!"
61 The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!
62 The word: العشي = "*asheyy*" see footnote 4998 above!
63 The word: إبكار=the time period spanning *a little after sun rise until mid-day*.
64 The particle "ما" is for *intensity* of *paucity*! See إعراب القرآن، لمحمود صافي!
65 The word "استجب" is rooted in "استجاب" = *answered* plus *made available* what was *requested*, i.e. "*favorably answered*!"
66 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!
67 The pronoun "ه" in "فيه" refers to the *night*, which is a *masculine* gender in Arabic, hence [he-]it!

62. *Tha'lekum* (*collective-afar-He*) [x] Allah (*is*) your [n] Lord, Creator (*of*) every-thing; no an *elaha* (*a deity*) except Him; then wherefrom[68] *to'afakona*[69] (*you*[z] *to be off-right dissuaded/speciously concoct*).	ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ خَٰلِقُ كُلِّ شَىْءٍ لَّآ إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾
63. Like *tha'leka* (*afar-that-it/*) [x] *you'afako* (*to be: off-right dissuaded/dissuaded speciously*) who [r] they [z] [were] by Our *Aya'te*[w] (*messages*) reject they[z].	كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ كَانُوا۟ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٦٣﴾
64. Allah, Who made for you[b] the Earth[w] an abode and the Heaven [w] a *bena'an*[70] (*a build-in-progress*); and [*He*] portrayed/fashioned you[b] then *ahasana* ([*He*] *ultimately perfected and beautified*) your[n] portraiture/fashion; and [*He*] provided you [b] of the goodies [w71]; *tha'lekum* (*collective-afar-He*) [x] your [n] Lord, so *tabaraka*[72] (*firmly bestows multitudinous goodness and worthiness*) Allah, the worlds' Lord.	ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ بِنَآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٦٤﴾
65. He, (*is*) The *Hayyo* (*Living/Alive*), no an *elaha* (*a deity*) except Him; so let-invoke Him you[z] faithfully/purely for Him the religion; the praise (*is*) for Allah the worlds' Lord.	هُوَ ٱلْحَىُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٦٥﴾
66. Let-say[*you*[s]]: verily I (*had been*) forbidden to worship [*I*] whom [r73] you [z] invoke of lesser than/without Allah, *lamma* (*when/whence*) came (*to*) me the evidences-she [y] from my Lord; and I (*had been*) commanded that *aslema* (*become Muslim/submit to Allah*) [*I*] for the worlds' Lord.	۞ قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَمَّا جَآءَنِىَ ٱلْبَيِّنَٰتُ مِن رَّبِّى وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾
67. He Who created you[b] from a *tora'ben* (*crushed sand*); afterward from *nutfa'ten*[74] (*sperm-drop*)[w]; afterwards from *alaqa'ten*[75] (*adherent-suspender/blood-clot*) [w]; after-wards *youkhrejo* ([*He*] *emerges/produces*) you[b] a baby; afterwards to reach you [z] your [n] *ashuda*[76] (*prime/full strength*); afterwards to be you[z] *shuyoukhan* (*old-aged ones*); and of you[b] who[p] *youtawaffa*[77] (*is caused to die*) of before, and to	هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ثُمَّ لِتَكُونُوا۟ شُيُوخًا وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ وَلِتَبْلُغُوٓا۟ أَجَلًا

[68] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

[69] The word "تُؤفكون" means you are *dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction*!

[70] The word "بناءأ"= "*bena-an*" is made up of two parts "*bena*" and "*an*." The "*an*" is a grammatical nunnation at the end of an *objective* noun; and "*be'na*" is a word which means: (1) a *build-in-progress*, for example in *conjunction* with: "And the Heaven [w] We built it [w] by *ay'den* (*divine Might*), and verily We surely (*are*) expanding-/expanders!" (S51:47). Also it could mean: (2) first time going in *privacy with a bride after* the formal wedding contract is officiated, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life*!

[71] The word "طيبات" = "goodies" = "goodies, [w]"= a *feminine gender* means anything *delectable and legitimate*!

[72] See the *Lexicon* attached to this *Translation* for this important word "تبارك!" In summary: [*He*] firmly bestows as [*He*] accepts multitudinous goodness and worthiness!!

[73] The pronoun "whom" is the objective case of "who," which clearly applies for the *singular* or the *plural*! In *this context* it *could* read for the *singular*, *when in fact it's intended for the plural*. Thus, the "*them*" is affixed to *insure the plural sense of it*!

[74] The word "نطفة" in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*! Clearly, and Allah knows best, here "نطفة" is the male semen!

[75] The word "علقة" = "*adherent-suspender*," = that which *adheres as suspender* or "*clot*" in *both Arabic and English* "علقة" or "*adherent-suspender/clot*" could be of *any* thing! But in this case of "*bloody nature*" perhaps it is "*the mass of the zygote*" (the *union of the sperm and an ovum before its cleavage*)!

[76] The Arabic word "*ashudah*"="أشده" translated as [his "*prime, full strength*] meaning reached the ideal age of physical and mental strengths!

[77] The word "*youtawaffa*"= "يُتَوَفّى" is a *transitive, present tense, always passively constructed*! Thus, it is different than "يموت," a *transitive* verb meaning to die! But in the case of "*youtawaffa*"= "يُتَوَفّى" which *must always* be *passively constructed*, because when death occurs to some-one, *that one* gets to be *deprived of life by Allah* or *His agents* (the

reach you[z] *ajalan*[78] (*term-limit*) *musamma*[79] (*that which is designated and/or named*) and *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] cerebrate you[z].	مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ٦٧
68. He Who [*He*] quickens and [*He*] deadens[80]; then when He judged a matter, then verily only says [*He*] to/for[81] it[x]: let-be [*you*[s]]/ [*it*[x]] so [*he/it*[x]] is.	هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٦٨
69. Have not seen [*you*[s]] to them that dispute in Allah's *Aya'te*,[w] (*miracles/signs/proofs*) so wherefrom they[z] (*are to be/being*) distracted.	أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُجَـٰدِلُونَ فِىٓ ءَايَـٰتِ ٱللَّهِ أَنَّىٰ يُصْرَفُونَ ٦٩
70. Who[r] they[z] denied by The Book[x] and by what We sent by it[x] Our messengers then will know they[z].	ٱلَّذِينَ كَذَّبُوا۟ بِٱلْكِتَـٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ٧٠
71. *Edh* (*when/while*) the shackles (*are*) in their necks[w] and the chains[w] (*to be/being*) dragged they[z].	إِذِ ٱلْأَغْلَـٰلُ فِىٓ أَعْنَـٰقِهِمْ وَٱلسَّلَـٰسِلُ يُسْحَبُونَ ٧١
72. In the *hameeme*[82] (*maximally heated/cooled water*), afterwards in The Fire[w] (*to be/being*) filled they[z][83].	فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ٧٢
73. Afterwards (*had been*) said for them: where (*are*) what you[c] were partnering[84].	ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ٧٣
74. Of lesser than/without Allah; said they[z]: strayed they[z] *a'n* (*off*) us; rather we not invoked of before a thing; like *tha'leka* (*afar-that-it/*)[x] misleads Allah the unbelievers.	مِن دُونِ ٱللَّهِ قَالُوا۟ ضَلُّوا۟ عَنَّا بَل لَّمْ نَكُن نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَـٰفِرِينَ ٧٤
75. *Tha'lekum* (*collective-afar-that*)[x] by what you[c] were rejoicing in the Earth[w] by other than the right and for what you[c] were exulting you[z].	ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ٧٥
76. Let-enter you[z] Hell's[w] doors, immortals you[z] (*are*) in it[w]; so wretched (*is*) a *mathwa*[85] (*forced: long-term-abode*) (*of*) the *mutakabberena*[86] (*haughtiness-practicers*).	ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَـٰلِدِينَ فِيهَا فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ٧٦
77. So *issber* (*let-[you*[s]*] hold on patiently*); verily Allah's promise (*is*) right; so either [*We*] assuredly show you[g] some (*of*) which[x] [*We*] promise them or *natawaffayy-ana* ([*We*] *assuredly take before dying*) you[g]; then to Us (*to be*) returned they[z].	فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ٧٧

angels) *on His command*! Thus, his *soul* is *received* by Allah or His agent! That is why the person is *caused to die*! After death, there is a *reception* of the *soul* or the *body and soul* by *Allah* or *His agent* to the *soul* or the *soul and body* on Allah's command!

78 The word "**الأجل**" means term-limit, see **اللسان**!

79 The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

80 The word "**أمات**," in "**يُميت**" is the transitive verb to deprive of life! See *Merriam Webster's Unabridged Dictionary!*

81 The letter "**ل**" in "**له**" is *congruent* or *corresponding* to "*to*!" See, **مغني اللبيب** for the *twenty* meanings of "**ل**!"

82 The word "*hameem*"="**حميم**," has *no* English equivalent *per se*! So, we *transliterate* and *parenthetically explain*! The word "*hameem*"="**حميم**," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See **اللسان**!

83 The word "**يسجرون**" comes from the root word "**سجر**," meaning: filled! Said Ali Ibn abbey Talib, the Fourth Caliph, may Allah be pleased with him, said: "**المسجور بالنار أي مملوء**!" See **اللسان**!

84 That is "*other deities with Allah*!"

85 In "**اللسان**": "**ثوى**"= **هلك**; and "**مثوى**" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "**مثوى**" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*obligingly: long-term/semi-permanent-abode*" seems to me rather appropriate!

86 There is *no noun* in English for "**متكبِّر**" = *who is prideful/haughty*! To make a noun= "*haughtiness-practicers*"!

78. And *laqad* (*verily, already and affirmatively*) We sent Our messengers from before you[g]; of them whom[p] We narrated on you[g] and of them not narrated [*We*] on you[g]; and not [was] for a messenger to *ya'ateya*[x] ([*he*]*approaches/comes*) [x] by an *Aya'ten*[w] (*miracle/sign/proof*) except by Allah's leave; so if Allah's command came, (*then had been*) judged by the right and lost far-there[87] the falsifiers.	وَلَقَدۡ أَرۡسَلۡنَا رُسُلٗا مِّن قَبۡلِكَ مِنۡهُم مَّن قَصَصۡنَا عَلَيۡكَ وَمِنۡهُم مَّن لَّمۡ نَقۡصُصۡ عَلَيۡكَۗ وَمَا كَانَ لِرَسُولٍ أَن يَأۡتِيَ بِـَٔايَةٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ فَإِذَا جَآءَ أَمۡرُ ٱللَّهِ قُضِيَ بِٱلۡحَقِّ وَخَسِرَ هُنَالِكَ ٱلۡمُبۡطِلُونَ ٧٨
79. Allah, Who made for you[b] the *an'aama*[w] (*cattle/camels-/goats/and sheep*)[w] to you[z] ride of them[w] and of them[w] you[z] eat.	ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَنۡعَٰمَ لِتَرۡكَبُواْ مِنۡهَا وَمِنۡهَا تَأۡكُلُونَ ٧٩
80. And for you[b] in it[w] benefits[w] and to reach you[z] on it[w] a need[w] in your[n] chests and on it[w] and on the *fluke*[w] (*ship/ships*)[w] you[z] (*are to be*) carried.	وَلَكُمۡ فِيهَا مَنَٰفِعُ وَلِتَبۡلُغُواْ عَلَيۡهَا حَاجَةٗ فِي صُدُورِكُمۡ وَعَلَيۡهَا وَعَلَى ٱلۡفُلۡكِ تُحۡمَلُونَ ٨٠
81. And [*He*] shows you[b] His *Aya'te*[w] (*miracles/signs/proofs*); so which (*of*) Allah's *Aya'te*[w] you[z] disclaim/dismiss.	وَيُرِيكُمۡ ءَايَٰتِهِۦ فَأَيَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ ٨١
82. Have not they[z] treaded in the land[w]; then look they[z] how [was] consequence[w] (*of*) whom[r] of before them; they[z] [were] more than them and harder a strength[w] and effects/traces in the land[w]; so not enriched[88] *a'n* (*off*) them what they[z] were earning.	أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَانُوٓاْ أَكۡثَرَ مِنۡهُمۡ وَأَشَدَّ قُوَّةٗ وَءَاثَارٗا فِي ٱلۡأَرۡضِ فَمَآ أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ يَكۡسِبُونَ ٨٢
83. Then *lamma* (*when/whence*) came-she[y] (*to*) them their[x] messengers[x] by the evidences-she[y] reveled/rejoiced they[z] by what they[z] had of the knowledge and *haqa* (*deservedly besieged*) by them what they[z] [were] by it[x] *yastah'zeona* (*they*[z] *affirmably jesting*).	فَلَمَّا جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَرِحُواْ بِمَا عِندَهُم مِّنَ ٱلۡعِلۡمِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٨٣
84. Then *lamma* (*when/whence*) they[z] saw Our *ba'sa* (*intense torment*) said they[z]: we believed by Allah alone and we unbelieved by what we were by it[x] *mushrekeena* (*they*[z] *who partner deities with Allah, he-polytheists*).	فَلَمَّا رَأَوۡاْ بَأۡسَنَا قَالُوٓاْ ءَامَنَّا بِٱللَّهِ وَحۡدَهُۥ وَكَفَرۡنَا بِمَا كُنَّا بِهِۦ مُشۡرِكِينَ ٨٤
85. Then not was benefiting them their belief *lamma* (*when/whence*) they[z] saw Our *ba'sa* (*intense torment*); Allah's dispensation [w] which [u] *qad* (*already and affirmatively*) ceded-she [y] in His *eba'de* (*worshippers/submitters/slaves*) and lost far-there[89] the unbelievers.	فَلَمۡ يَكُ يَنفَعُهُمۡ إِيمَٰنُهُمۡ لَمَّا رَأَوۡاْ بَأۡسَنَاۖ سُنَّتَ ٱللَّهِ ٱلَّتِي قَدۡ خَلَتۡ فِي عِبَادِهِۦۖ وَخَسِرَ هُنَالِكَ ٱلۡكَٰفِرُونَ ٨٥

[87] In Arabic the *demonstrative noun*: "هنا" "هناك" and "هنلك" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the *furthest*)!" For the "بعيد"= "far," i.e. neither the *immediate* and nor the *middle* but the *far*! In English there are only *two* aspects of demonstrative nouns: *here* and *there*!

[88] The word "أغنى" has double meanings: (1) *enriched*, (2) *sufficed*! But "enriched" *includes* sufficed and *not* vice versa! As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*! Hence "enriched" is *superior*!

[89] See footnote 87 above regarding هنالك!